



Meat Products of the Population of the Jizak OAK and Their Relatives

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ABSTRACT

This article covers the role of meat products in the daily life of the livestock population of the Jizzakh oasis and methods of its preparation, as well as historical information about the customs associated with these dishes, as well as ethnographic field research.

Keywords: *Meat products, boiled soup, soup soup, venison, tandoori meat, jizzakh somsa, surgusht.*

I. Introduction

Traditional dishes, one of the important components of the way of life and culture of the people, their methods of preparation and the rituals associated with them are associated with the first way of life of mankind. The cuisine of each region was unique. The cuisine of the people of the Jizzakh oasis is also distinguished by its unique ethnic and local characteristics. The oasis has accumulated a great deal of practical experience in the preparation of national dishes and the cultivation of food products, and for centuries the views and ceremonies associated with food have made a worthy contribution to the improvement of material and cultural culture of the Uzbek people. In turn, the scientific literature to some extent covers the traditional dishes of the Uzbek people and their peculiarities, as well as the issue of ethnic and non-ethnic components of food. [1.106]. However, the description and classification of traditional dishes of the Jizzakh oasis and their local features have not been specially studied.

Meat was also consumed more because of the high role of meat in the daily life of the livestock population. One of the ancient traditional dishes prepared by the cattle-breeding population was soup. In the oasis, people loved to eat soups cooked in different ways, such as boiled soup, marrow soup, roast soup, soup soup, head-pocha soup, shepherd's soup, black soup. Therefore, in the oasis Boiling soup is first filled with water, then meat, onions, carrots, turnips, potatoes, red peppers and spices. which was. A type of boiled soup, soup soup, is also prepared in the mountainous areas of the oasis and is stuffed with meat and buttocks. It differs from boiled soup in that it is not stuffed with vegetables and is stuffed [1.106]. In groups of the population who have settled down and started to engage in farming, the preparation of soup in this way has decreased. They were replaced by a variety of dishes.

One of the oldest traditional dishes of the people of Zaamin and Bakhmal is tandir kebab. The preparation of the tandoor is unique in that a sheep or goat is first selected for hanging for meat. For this, often a lamb, a lamb, a lamb, a goat or a goat are selected from sheep. The good and tasty output of tandoor meat depended, firstly, on the selected animal, secondly, on the person who hung the



tandoori meat, and thirdly, on the area being fed. The use of wet twigs of mountain natural spruce for tandoor meat in Bakhmal and Zaamin districts, in addition to mountain weather, the meat of tandoors made of sheep and goat meat, which ate mountain herbs, mountain cumin, deer grass, spruce, bushes, tasted good [1.106]. Mountain herbs not only made the animal healthy, but also healed its meat. That's why deer grass is known as a "surgeon" for high blood pressure. That is why eating a bowl of Ettikechuv's soup and tandoori meat" [1.106] is a source of peace.

The animal hanging in the oven was slaughtered, sprinkled with spices, hung from the branches of wet spruce, and the meat was lined up on the sikhs. The tandoor was heated with spruce wood and the meat was hung in the tandoor. Inside the oven put water on a ceramic plate, so that the meat does not burn, even if it stays for 2 hours. The mouth of the oven was turned upside down and sealed with mud to prevent steam from escaping, and the meat was ready in 1.5–2 hours. The bottom of the tandoor is also covered with a dish, and the fats melted during cooking are also valued as a special dish [1.106].

There are many different ways of cooking tandoor meat today. The inhabitants of Forish district skinned a slaughtered sheep and goat without it, cleaned the abdomen and washed it thoroughly.

Among the people of the oasis, head-to-toe dishes are still loved and eaten by the people of the oasis. Residents of Forish district, of course, cooked their heads in front of the guest. The custom of placing the head on the table has been preserved, and it was customary to place the cooked head in front of the guest with the side of the beak [1.106]. It can be seen that in addition to separate centers for cooking head-pocha in all regions of the oasis and in the markets of the oasis, there are also food centers in Jizzakh, where head-pocha is cooked and sold.

Shepherds of Zaamin district have a tradition of grazing sheep in the mountains and squeezing the meat from the spruce into kebabs [1.106].

In the villages of Karaobdol in the Forish district, the spleen of a slaughtered animal was eaten by burying it in the oven.

It is no exaggeration to say that the Jizzakh oasis is famous for its food today. If we take the example of the world-famous "Jizzakh somsa", it is still loved and consumed today. Many types of somsa are also covered and prepared in keeping with ancient traditions.

Depending on the climatic conditions of the oasis, there are several types of meat storage, mainly in the mountainous and foothill areas. Storing meat in this way is called "roasting" [1.106]. No matter how long the fry remained in the pot with the oil, it did not spoil, but instead ate the salt and became more palatable. Used in large - large hums when storing fried meats.

The slaughtered beef was also salted and stored in meat bags during the day in cool weather. In addition, the raw meat was carefully salted in specially dug cellars, frozen or stored in "meat bags" woven from wool. This meat was called surgusht by the people of the oasis. Surgusht is a salted meat. It can be stored for a long time [1.106]. Storage of raw meat in this way is common in mountainous and foothill areas. Slaughtered mutton or goat meat is also "cut into four halves and wrapped in wet ice or surp. The meat-wrapped cloth was soaked once a day with salt water [1.106]. Meat stored in this way maintained its condition for up to a week. The most delicious place for meat is the bikini, and there is a saying among the population: "If you owe more than a thousand soums, eat bikini" [1.106].



Among the residents of Forish district, the tail of a freshly slaughtered sheep was cut off and eaten raw along with bread [1.106]. It is also called a dumpling because the locals put a certain amount of freshly slaughtered meat in a pot and fry it in its own oil until it is immediately fried in a bowl.

The young men of the Jizzakh oasis took a goat that had been slaughtered in the kupkari, and that day they put it in a cauldron and celebrated. The food was not salted, the kid was stuffed with salt, the horses were trampled underfoot, and the salt was absorbed into the meat, so the cooking took place, and the brine was washed away. This meat was loved and eaten by riders and non-riders [1.106].

Another dish was loved and consumed among the herdsmen. In the spring, when fresh lamb from karakul sheep was slaughtered for skins, the lamb meat was consumed by the shepherds. This meat has become a favorite dish of cattle breeders, who call it barashka and cook it in a pot.

Horse feed also had a special place among livestock products. He also trained judges among the residents of the Jizzakh oasis. Horse meat was a national dish made by the people of the oasis. In addition to horse meat, kazi is also used to make cards. Making a card also has its own complexities, in which the horse first takes the card, cuts it to the required size and soaks it in yoghurt for 2–2.5 hours. Sprinkle with salt, cumin and vinegar, mix well and keep cool for 4–5 hours. Both ends of the card pieces are tied, put in a pot, pour water and boil on low heat [1.106]. The finished card was stored in a cool, dark place. Horse meat is also used by some peoples to prepare and eat a variety of delicious products (goose, card, oil, dried meat, canned food, sausages, etc.) [1.106].

The people of the oasis also loved and ate camel meat, as well as horse meat [1.106]. Today, the tongue of cattle is also used as a medicine. The tongue is increasingly used by pregnant women as a means of increasing blood flow in folk medicine [1.106]. It was known that the effect of cooked tongue on consumption was good only if the pregnant woman was alone [1.106].

In the mountains of the oasis, argali and mountain goat were also loved and eaten because they collected herbs. Locals say, "There is a special hunt for Taka's grass. The herb prevents tuberculosis and pneumonia, as well as vascular nodules" [1.106]. At the time of the animal's leg fracture, the shepherds used a variety of treatments. One of them is that the cattle breeders of Zaamin district used mummy, which is "mountain oil". The mummy was taken from the Takali peak of the village of Ettikechuv, was very healing and did not lose its strength for 40 years. In the book "Chinor" it is said that an animal with a broken leg is given a mummy like wheat. If the fracture heals in a few days, then the mummy is really clean" [1.106].

Thus, the customs associated with the preparation and consumption of food related to livestock have remained unique among the inhabitants of the oasis for centuries. Ethnological study of meat dishes, which played an important role in the daily life of the population of the Jizzakh oasis, is important and is an integral part of the material culture of the people. Today, even in remote villages, modern changes are rapidly taking place, but the people of the oasis have preserved the traditions of cooking and consumption and passed them down from generation to generation.



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